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end of the house. The thatch is carried in the usual way on rafters (de' atulu akikatopo) which radiate from the asaru apone to a beam resting on two uprights at some distance beyond the end of the house proper. The roof of the fall-back is carried down to the level of the side eaves of the house (about two feet above the ground). Thus this unusual type of house-end successfully closes off one end of the house so that entrance is convenient from the other end only. At the same time a small triangular opening is left under the end of the gable, through which the air, although not the rain, may enter.

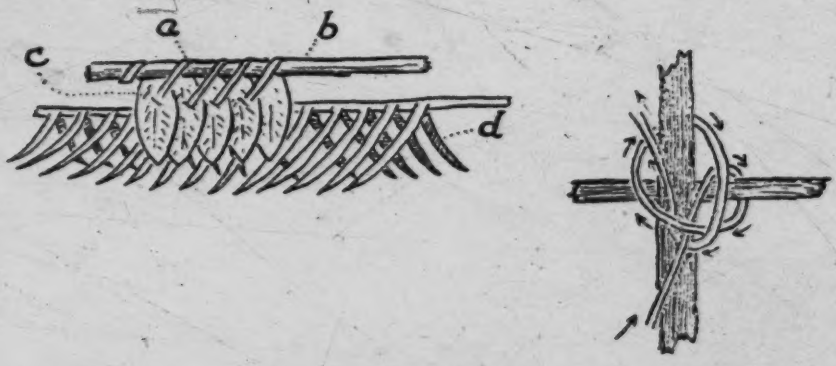

FIGURE 4

Thatch (left) and beam-tying (right) used at Sawari. In the drawing to the left, the various parts of the thatch are lettered as follows: the stem of the ballidana leaf (a), is bent over wooden stringer (b), and inserted into punctured blade of preceding leaf (c); manicol leaf split lengthwise through central rib, and subsidiary spears (d) reversed so as to cross each other.

Another variant in house construction is the steep pitched type known as nose'noto. The steep pitch of the roof produces a higher ridge pole and necessitates the use of cross struts to bind together the rafters (Fig. 3, Type D).

House furniture is comparatively simple and may be grouped under the heads of hammocks, benches, and household utensils. Utensils and containers which are found about every house are described elsewhere.

All persons sleep in hammocks, which are slung from sturdier parts of the house frame (tie-beams or runners). No covering is used other than the hammock itself, which is wrapped around the body. A fire is kept burning near each hammock during the night, and it is necessary for someone to get up every two hours or so to

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513 blow up the fire and put on fuel. The man often slings his hammock
354 directly under that of his wife, so that he can more easily rise to
tend the fire. Usually the people retire shortly after dark, but a
521 lively conversation ensues as they lie in their hammocks before
513 going to sleep. There is much shouting back and forth between the houses and a great deal of laughter. Most of the banter refers to incidents of the day with witty comments on the actions of certain individuals. One usually sleeps diagonally to the long axis of the hammock, as this enables the body to lie in a more nearly horizontal position than otherwise. In slinging the hammock, care must be taken that it describes a gentle curve when it hangs empty; too deep a curve does not enable the sleeper to stretch out in a horizontal position; too shallowly hung a hammock lacks the resiliency which makes for comfortable sleep, and at the same time, by placing unequal stress upon the leading strings, prevents the hammock from being moulded to the body of the occupant. It is obvious that the hammock is a well nigh perfect sleeping device in a tropical environment. It can be easily rolled up for carrying; it keeps the sleeper away from the dampness and the animal and insect pests on the ground; it provides its own springs and allows free circulation of air on all sides; it is easily washed and freed of pests.

● 352 Hammocks on the Barama are made in only one pattern, but
286 of two different materials. The cotton hammock is called maipure-pai'ipyo nimyoko. The fibre hammock, amose nimyoku, is made from the inner bark fibre of the amose (hibiscus). The latter is used only when cotton yarn is unavailable. The hammock is made on a loom (Plate 21, *a*) which consists simply of two upright stakes set in the ground. The yarn used in making the hammock is wound into a ball. One end of the yarn is tied to the bottom of one of the stakes. The yarn is then unwound off the ball and stretched to the opposite stake, around which it is carried. It is then stretched back to the first stake and carried around it, and so on, until the continuous warp, stretched between the two stakes, is of the proper width and ready to receive the weft. The binding elements of the weft vary in number from four to eight, and are woven, by the twining method, transversely across the hammock, at intervals of about six inches, from one end of the warp to the other. The weft actually consists of two elements or two pieces of twine which are in turn made up of two or more cotton yarns. In the weaving or twining,

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352 286 the wefts are woven in pairs from the lower to the upper side of the warp as it stands on the loom. That is to say, one weft element is passed under the lowest pair of warps, the other weft element over the same pair of warps. The two weft elements are then twined around each other before the process is repeated on the next higher pair of warps, and so on. At the sides of the completed hammock the two weft twines are tied together over the last pair of warps. When the net of the hammock has been thus completed, it is removed from the loom stakes, and the leading strings are attached to the loops formed by the ends of the warp. The leading strings are of heavier cotton twine, attached to heavy cotton-rope or bush-rope, and radiating from the latter to the loops of the warp to which they are tied. The comfort of the sleeper who uses the hammock depends upon the skill with which the leading strings are attached. When a person is lying in the hammock, each leading string must be drawn to an approximately equal tautness; otherwise, ridges of strain develop in the net of the hammock which not only interfere with the free movement of the body of the sleeper but also with comfort.

352 Only two generalized forms of seating device or bench were observed. Although I was informed that formerly the natives had possessed stools carved into rough representations of animals, and pictures were drawn of this type of furniture by two of my informants, no examples of these more elaborate types were discovered. Many of the houses are provided with long benches. A long bench is simply a barkless log laid on the ground along one side of the house, next to the bases of the supporting pillars; the upper side of the log has been trimmed flat with an axe. On these perches a large number of guests can be accommodated.

The other type of bench is that illustrated in Plate 18, *a*. As can be seen, such a bench is made from one piece of wood, the under part of which has been roughly worked out to provide four wide feet, whose long axes are parallel to the long axes of the bench itself. The upper surface of the article approximates flatness and is soon worn smooth by repeated contact of many buttocks. The early stages of this natural polishing process, as I and most natives have discovered to their sorrow, are not devoid of hazards occasioned by the numerous splinters remaining after the bench is first hacked into shape.

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354 A sort of lamp or taper is sometimes made of beeswax and cotton. (Lamp, kororeta; beeswax, wawapone.) Yarn is taken from a discarded cotton hammock and made into a coil, which is encased in melted beeswax. The yarn serves as a wick.

417 An adjunct of the house furniture is the drying rack (Carib, 352 aripapone; creole, babracote). On the drying rack, meat is smoked [251] over the fire. Drying racks are also erected outside the house for the purpose of airing and sun-drying cassava bread, split squashes, peppers, and other food. Only two of the patterns mentioned by Roth occur in the Barama country.[1] The three-stick type (Plate 18, *b*) is made with three sticks stuck into the ground like a tripod, with their tops tied together; about halfway from the ground they support a horizontal frame or rack. The four-upright type is a rectangular horizontal frame or grill supported on four upright forked sticks (Plate 13, *a*). The drying racks may vary in height and size and, as stated, may be situated inside or outside the house. Their several parts are tied together with bush-rope.

343 As illustrated in the description and plan of the village of Sawari (Figs. 9–12), various subsidiary buildings and out-houses may be associated with the family dwelling. These serve the purposes of kitchen, storehouses, or drink houses, as the case may be. They are always four-pillar types of less elaborate construction [341] than the dwelling itself, although the design may vary from one of the temporary benab types to the simpler forms of house design, usually without wall plates. Sometimes such a subsidiary house is a former dwelling converted into an outhouse when a newer and more elaborate dwelling is constructed. A structure to which every family aspires is a drink house (kanu'eti). Such a building [445] shelters the kanu, or cassiri barrel, a large trough hollowed out of a single log, in which the drink is allowed to "set," and from which it is served at sprees. Families unfortunate enough not to possess a kanu use large pottery jars for holding the drink. In this case the jars are kept in the dwelling house, no special structure being necessary.

231 Numerous wild animals are regularly kept about the house as 136 pets. Among the most important of these is the warakabra, a fowl with the iridescent plumage of a peacock and the abbreviated rump of a guinea hen; these birds set up a warning scream upon

[1] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, pp. 276–277.

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a, Ordinary bench or stool made from one piece of wood and provided with four "feet."

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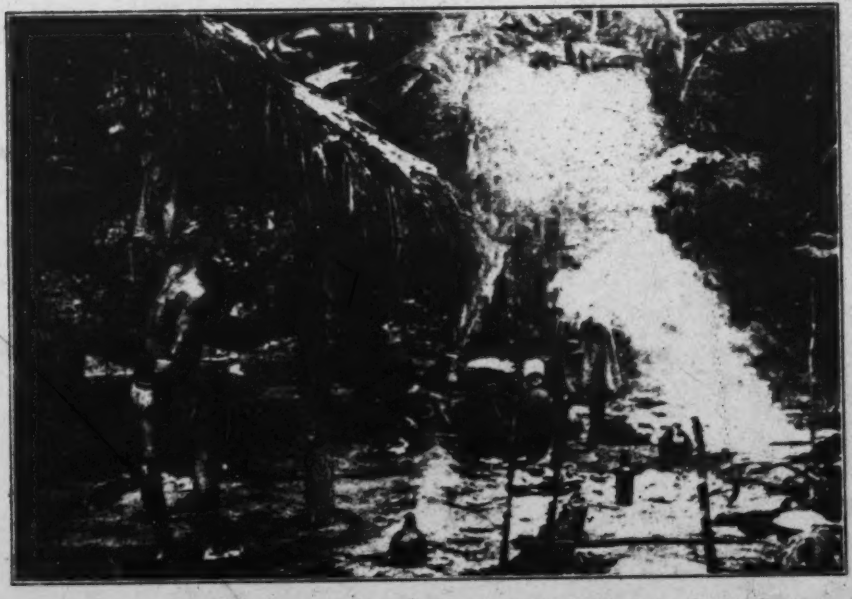

b, Early morning scene in a Carib household. Note tripodal drying rack over fire at right.

[End plate 18]